

A

Spiritual Poem:

O R

Christian Counsel

T O

Y O U T H.

Formerly Compos'd and Publish'd in
English by RICHARD CLARIDGE.
Now turn'd into Latin by J. B.

L O N D O N:

Printed and Sold by the Assigns of J. Sowle,
at the B b e in George-Yard in Lombard-
Street, 1728.

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Carmen Spirituale:

Monita Christiana

In Usum Juventutis continens.

Olim à

Richardo Claridge

Anglicè

Compositum & Editum.

N U N C

Latinè Versum ab J. B.

L O N D I N I :

Imprimuntur, prostantque Venalia, ab Assig-
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Street, 1728.



A
Spiritual Poem,
 OR
Christian Counsel to YOUTH.

I.

FEAR God, and his Commandments keep,
 This is the *Whole* of Man ;
 With perfect Heart and willing Mind,
 Serve him the best you can.
 In all your Thoughts, and Words and Deeds,
 To Jesus have an Eye ;
 That ye may run with Patience
 The Race of Sanctity.

II.

All Worship God is worthy of ;
 To him 'tis only due :
 He is the Great, and Holy One,
 Most Good, most Just and True.
 He made you, and not ye your selves ;
 Therefore at's Foot bow down :
 And give unto him, ev'ry one,
 All Glory and Renown.

III.

Remember your Creator now ;
 'Tis dang'rous to delay,

And

Carmen Spirituale,

VEL

Monita Christiana in Usum JUVENIUTIS.

I.

SIT Deus ipse Timor vester ; quæ jussit, agatis ;
Hoç Hominis totum continet Officium.
Hunc alacres Animo, sinceri Corde, colatis,
Pro vestris dando Viribus Obsequium.
Conditur Arcano Mentis quodcunque recessu,
Quicquid in Apricum Lingua Manusve ferat ;
Sint Oculi ad Jesum, ut vobis Patientia detur
Quod Virtus Stadium currere proposuit.

II.

Omne creans Deus est omni celebrandus Honore,
Nec patitur tribui quæ sua sunt aliis.
Unicus, Omnipotens, Sanctus, sine Fine, Benignus,
Justitiae & veri Fons, & Origo boni.
Ipse Deus vobis, non vos, dedit esse quod estis,
Illi ante Pedes flecteret omne Genu,
Quilibet & vestrum summæ Praeconia Laudis
Ex Animo tanto Nomine digna canat.

III.

Este Creatoris memores, nunc dum sicut ætas,
Spem nimio dubiam, quem mora tardat, habet.

A,

Nero

And put off your Conversion,
 Unto another Day.
 Who knows how short your Time may be ?
 And if in Sin ye die ;
 Where Christ is gone, ye cannot come :
 Your Portion's Misery.

IV.

To all Mankind the Love of God
 Largely extended is ; .
 Sufficient Means afforded are
 For each one's Happiness.
 Christ came not to condemn the World,
 But that the World might be,
 Through Faith in him, Sav'd and Redeem'd
 From Sin and Misery.

V.

Of divine Inspiration
 The Holy Scriptures are ;
 Of the Word of Eternal Life,
 They witness and declare.
 These read, learn, meditate, Esteem
 All other Books before ;
 The more you mind them, so your Love
 To them will be the more.

VI.

But that which was before all Books,
 Or Words, claims the first Place ;
 The Word that i'th' Beginning was,
 Which no Time can deface.
 This is the Word of God indeed,
 The Patriarchs Rule and Guide,
 Christ Jesus, the true Light of Men,
 That's chiefly to be ey'd.

This

Nevè reformandos ad Tempora Craftina Mores

Mittite, cunctando crescit Amor Vitii :

Incertum Vitæ Spatum percurritis, & si

Crimine Pollutis Mors inopina venit ;

Vobis in Christo restat Spes nulla Salutis,

Sed sceleris Pretium Pœna perennis erit.

IV.

Humanum Genus omne sui perfundit Amoris

Rore Deus, gratis Gratia porrigitur :

Luce salutiferâ, si non perversa Voluntas

Obstet, Fœlices omnibus esse dedit.

Non Homines venit ad Perdendum Christus, at illos

Ut Mortis captos erueret Laqueis;

Crimen ut ablueret, Populis a Labe solutis

Regni Consortes ut daret esse sui.

V

Libris scripta sacris ab iis sunt tradita, quorum

Divino tinxit Flamine Corda Deus :

Scripta hæc Verba ferunt fidissima Nuncia Verbi

Viventis, semper quod fuit, est, & erit.

Hos legitote Libros, Animisque revolvite vestris,

Ante alios omnes hi Loca prima tenent.

Qui legit hos cautè, capietur Amore legendi,

Clausaque sub Verbis dulcia Mella bibet,

VI.

Quod tamen ante fuit quam Libri aut Verba fuere,

Præcipuum vestri vendicat Obsequium,

Principio quod erat, prius omni Tempore, Verbum,

Et postquam Tempus currere cesset, erit.

Ille Dei Sermo, Patriarchis Dux, per inanes

Qui Vitæ fluctus Vela secunda dedit ;

Christus Salvator, qui Noctis Nube volutis

Gentibus impertit Lumen Evangelij.

Hie

VII.

This Word made Flesh a Myftry is,
 The Angels it admir'd ;
 And holy Ancients it to see
 Unfeignedly desir'd.
 But th' Riches of the Mystery,
 Appears by sacred Story
 Is Christ within, or form'd in us ;
 For that's the Hope of Glory.

VIII.

Christ's inward and his outward Coming
 Ought not divided be
 By those, to whom afforded is
 The Scripture-History.
 But as the outward Knowledge can't
 Alone Refrain Men's Sins,
 Or the immortal Soul redeem
 From Satan's subtil Gins.

IX.

So specially attend unto
 The Light of Christ within,
 That it may shew you all your Deeds,
 And him, that saves from Sin.
 For Testimony to the Light
 The Holy Scriptures give,
 And to't direct, as th' only Way
 Wherby to come to live.

X

The Light leads into Righteousness,
 And that works Peace most sure,

And

VII.

Hic incarnatus, completo Tempore, Sermo,
 Res miranda Viris Cœlicolisque fuit:
 Hunc Oculis, Animis quem præscivere, videndi
 Sanctorum Veterum Mentibus Ardor erat :
 Illius tanti Mysteri Gentibus autem
 Divitiae quæ sint, Pagina sacra refert.
 In nobis Christus, manifestus Corde, futuræ
 Hic spes infirmis firma salutis adeſt.

VIII.

Non eſt divisus Christus, ſed & unus, & idem,
 Sefe aliter revelans, non tamen alter erit.
 Omnibus adventus Christi credatur uterque,
 Quos utriusque Deus Cognitione beat :
 Ut tamen haud Homines externa Scientia tantum
 Crimine Pollutos sanctificare queat,
 Aut ex Infidiis Animas servare, nefandæ
 Quas Inimicus Atrox callidus Arte fruit :

IX.

Sic vos præcipue Cupidas adhibete doceri
 Aures interni Luminis admonitis,
 Ut quæ feciſtis mala vos videatis, & ipsum
 Qui medicæ fanat Vulnera cuncta Manu.
 In Libris sacris, Testis fidissima veræ
 Divinæ Lucis Litera scripta manet ;
 Lucis, ad Æternam quæ fit Via vera salutem,
 Et Vitiis Clausum quæ patet fecit Iter.

X.

Lux Homines docet ut verum Sermone loquantur,
 Et factis Justè, quicquid agatur, agant ;

And Quietness i'th' inward Man,
For Ever to endure.

In secret it reproves for Sin;
And as ye it obey,
'Twill help you to get Victory
O'r that which did bear Sway.

XI.

It to your God and Parents dear,
And to your Neighbours all,
Your Duty shews, and Strength affords
To follow the Lord's Call:
Who calls you in his tender Love,
From all Iniquity;
That ye a People unto him
Peculiar might be.

XII.

That ye might grow in Grace, as Years,
Like Plants of Innocence;
And be a Seed to serve the Lord,
When th' Ag'd are remov'd hence.
Self see that all deny, your Cros
Take up to ev'ry Evil;
Christ follow, that ye may o'ercome
The Flesh, World and the Devil.

XIII.

Pure Language speak, plain Habit use,
Let Meekness, Modesty,
And grave Deportment be your Choice;
Shun Pride and Vanity.
The taint Customs of the World,
Its Fashions, Sports and Games

Avoid

Ut placidà semper compos'tus Pace quiescet,

Quicunque est veri Justitiæque Tenax.

Occultè si quæ fecistis Crimina, Lumen

Arguit, et monitis si datur Obsequium,

Suppeditat Vires scelus extirpare, quod antè

Cordibus in vestris sceptra tenere solet.

XI.

Lux docet, Officium præstetis ut omne, colatis

Ut pura Menti simplicitate Deum:

Ut cum Matre Patri Meritos solvatis honores,

Vicinos erga vobis ut insit Amor.

Hæc, quodcumque Deus sacro mandaverit Ore,

Posse dedit vobis Mente Volente sequi;

Ille in Amore vocat, • Vitiis post Terga relictis,

Sitis ut e Mundi Gens sibi lecta Malo.

XII.

Crescat ut in vobis Virtus, crescentibus Annis,

Ceu Plantis teneris quas Deus ipse rigat.

Quum fuerint Patres ablati Morte seniles,

Ut sitis Semen vos juvenile Deo.

Tollite vos Crucem, yestrūm se deneget omnis,

Discat et a placitis abstinuisse Malis.

Ut Pugnā fortés, vincatis Dæmona, Mundum,

Et Carnem, Christi sub Ducis Imperio.

XIII.

Nec Lingua turpes, nec molles vestibus este,

Nec vanus tollat Pectora vestra Tumor.

Grata sed ingenuos ornet Verecundia Mores,

Et Virtus firmet pondere Corda suo.

Sunt vobis fugienda mali Cacoethæ Mundi,

Cunque Jocis ludi, quæ levitate scatent,

Avoid ; and of the Days and Months
Don't use the *Heath'nish* Names.

XIV.

In Silence and Humility
Wait, and your Souls possess
In Patient Continuance,
In Truth and Holiness.
Think, speak and act, as in the Sight
Of God's All-seeing Eye ;
And ye, through Christ, shall come t' enjoy
A Bless'd Eternity.

Morning and Evening Meditations.

WITH pious Thoughts, do thou begin the Day,
And to the Lord, for the Nights Mercy pay
Most humble Thanks; then Prayer to him make,
That he would thee to his Protection take;
And with his holy Spirit so thee guide,
That into Sin thy Feet may never slide;
But may'st in Years and Grace together grow,
And th' Praises of thy great Creator show;
Whether alone, or else in Company,
Have unto Jesus a continual Eye;
That thou may'st be preserv'd from th' many snares
Th' Enemy lays to catch thee unawares.
Wait, Watch and Pray, thy self thus exercise;
For in these Duties thy soul's safety lies.

The

Quis sua Pagani signarunt Tempora, vobis
His Titulis uti non bene conveniet.

XIV.

Exspectate Deum submisso Corde silentes,
Insideat vestris Mentibus Alma quies;
Atque Animas vestras, doctas mala ferre, tenete
Constantes veri Iustitiaeque Viis.
Quæ vultis, facitis, vel dicitis, omnia fiant,
Ut quæ sunt coram cuncta vidente Deo;
Sic dabitur, Terris & inertis sede relictis,
Æternâ vobis prosperitate frui.

Meditationes matutinæ & vespertinæ

Primitias Animi, Grates, sub Luce Diei
Primæ, redde Deo, qui tutum nocte Periclis
Te custodivit; supplex & Mente precare
Ut te divini sub Amoris protegat Umbræ;
Utque tuæ sanctus Dux Vitæ spiritus esset,
Cereus in Vitium flecti ne forsitan erres:
Ut tibi concrescat Virtus, crescentibus Annis;
Continuaque tuus clarescat Laude Creator:
Seu sis privatus, seu sint tibi publica Curæ,
Ad Jesum semper tollantur Mentis Ocelli,
Infidiis ut te securum servet ab istis
Quas Inimicus Atrox lethali condidit Arte.
Sis patiens, vigil, Prece constans; Rebus in istis
Recte fungendo sita est Pars magna salutis;

[14]

The Lord is near those, that to him draw nigh;
Such he secures under his Canopy
Of divine Love; salvation shall be
For mighty Walls and Bulwarks unto thee.
When Night comes on, before sleep close thine Eyes,
Offer to God of Praise the sacrifice,
For his great Goodness to thee the Day past,
Not knowing but this Night may be thy last:
And to him fervent supplications make,
That whether thou dost sleep, or thou dost wake;
Whether thou liv'st, or Dy'st, thou may'st be his;
Whom to enjoy is perfect Happineis.

T H E E N D.

Se semper Christus facilem venientibus offert,
 Hos sub divinæ securos Tegmine servat
 Tutelæ : sic ipse salus & mænia tuta,
 Arxque tibi fiet; non expugnabilis Hosti.
 Ante, sub Adventum noctis, quam Lumina cludas,
 Gratus Corde Deo reddes libamina Laudis,
 Præteritæ qui Luce fuit tibi largus Amore;
 Nescis enim quin sit tibi Lux hæc ultima Vitæ:
 Fervidus & supplex illi tu Mente precare,
 Seu vigiles Oculi tibi sint, seu somnis inumbret,
 Seu vivas vel seu moriaris, detur ut in se
 Esse tibi, cum quo fueris sine Fine bætus.

F I N I S.

Carmen Spirituale

CONSTRUED.

I.

SIT Deus ipse let God himself be Timor vester your Fear, agatis do ye quæ the Things which jussit he hath commanded; Hoc this continet contains totum Officium the whole Duty Hominis of Man. Alacres cheerful Animo in Mind, sinceri sincere Corde in Heart colatis worship hunc him, dando by yielding Obsequium Obedience pro Viribus vestris according to your Abilities. Quodcumque whisoever conditur is bidden arcano recessu in the private Retreat Mentis of your Mind, quicquid whisoever Lingua your Tongue Manusve or your Hand ferat brings forth in Apricum into open View, sicut Oculi let your Eyes be ad Jesum to Jesus, ut that Patientia Patience detur may be granted vobis to you currere to run Stadium the Race quod which Virtus Virtue proposuit bath proposed.

II.

Deus God, creans that created omne every Thing est is celebrandus to be celebrated omni Honore with all Honour, nec nor patitur dorsi be suffer quæ the Ithings which sunt are sua his tribui to be given aliis to others. Unicus, One alone, Omnipotens Almighty, Sanctus Holy, sine Fine without End, Benignus bountiful; Fons the Fountain Justitiæ of Justice, & and veri of Truth, & and Origo the Original boni of Good. Ipse Deus God himself, non vos, not ye, dedit gave vobis to you esse to be quod that which estis ye are; omne Genu every Knee flecteret should bend ante Pedes before the Feet illius of him. Et and quilibet vestrum canat let every one of you sing Praeconia Publications summa Landis of the highest Praise ex Animo from his Heart digna worthy tanto Nomine of so great a Name.

III. Este

III.

Este be ye memores mindful Creatoris of your Creator,
nunc now dum whilst Aetas Age sinit suffers ; habet be bath
Spem Hope nimio dubiam too much doubtful quem whom
mora Delay tardat slackens. Neve nor mittite put off Mo-
res your Manners reformandos to be reformed ad Tempora
Craftina untill too Morrow ; Amor the Love Vitii of Vice
crescit grows cunctando by delaying. Percurritis ye run
through incertum Spatium an uncertain Space Vitæ of Life,
& and si if Mors inopina unexpected Death venit comes
Pollutis to you polluted Crimine with Sin, Spes nulla no
Hope Salutis of Salvation in Christo in Christ restat remain-
eth Vobis for you, sed but Poena perennis eternal Punish-
ment erit will be Pretium the Price sceleris of Wickedness.

IV.

Deus God perfundit besprinkles omne Genus Humanum
all Mankind Rore with the Dew Amoris sui of his Love ;
Gratia Grace porrigitur is extended gratis freely. Dedit
be bath given omnibus to all Men esse to be Fœlices happy
Luce by his Light salutifera that brings Salvation, si if
perversa Voluntas perverse Will non obstat withstand it not.
Christus Christ non venit came not ad perdendum to de-
stroy Homines Men, at but ut that erueret he might pluck
illes them captos being taken Laqueis out of the Snares
Mortis of Death. Ut that ablueret he might blot out Cri-
men their Sin, ut that daret he might grant Populis to the
People solutis being freed a Labe from Defilement esse to be
Consortes Companions Regni sui of his Kingdom.

V

Scripta the Writings Libris sacris in the holy Books tradi-
ta sunt were given forth ab iis by those, quorum Corda
whose Hearts Deus God tinxit divino Flamine did divinely
inspire. Hæc Verba scripta these written Words ferunt
bear fidissima Nuncia most faithful Accounts Verbi Viven-
tis of the living Word, quod which semper fuit always was,
est is & and erit shall be. Legitote read ye hos Libros
these Books que and revolvite ponder them Animis vestris

in your Minds : Hi these tenent possess Loca prima the first Place ante alios omnes before all others. Qui He that legit readeth hos these caute carefully capietur will be taken Amore with the Love legendi of reading, que and bibet shall drink dulcia Mella sweet Honey clausa shut up sub Verbis under the Words.

VI.

Tamen nevertheless quod that which fuit was ante quam before that Libri Books aut or Verba Words fuere were, vendicat claims Obsequium Præcipuum the principal Regard vestri of you ; Verbum the Word quod which erat was Principio in the Beginning, prius omni Tempore before all Time, et and erit will be postquam after that Tempus time cesset may cease currere to run. Ille Sermo the Word Dei of God, Dux a Guide Patriarchis to the Patriarchs, qui who dedit gave Veli secunda prosperous Sails per fluctus inanes through the frothy Waves Vitæ of Life. Christus Christ Salvator a Saviour qui who impertit imparts Lumen the Light Evangelii of the Gospel Gentibus to the Nations volutis involv'd Nube in the Cloud Noctis of Night.

VII.

Hic Sermo this Word incarnatus incarnate completo Tempore in full Time fuit was Res a Thing miranda to be admired at Viris by Men Cœticolique and Angels. Erat there was Mentibus in the Minds Sanctorum Veterum of the holy Ancients Ardor an earnest Desire videndi of seeing Hunc him Oculis with their Eyes, quem whom præscivere they foreknew Animis with their Spirits. Autem but Pagina sacra the holy Book refert relates quæ sint what are Divitiae the Riches illius tanti; Mysteri of that so great Mystery Gentibus to the Gentiles: Christus Christ in nobis in us manifestus manifested Corde in the Heart, hic he adept is present spes firma a firm Hope infirmis to the Weak salutis futuræ of future Salvation.

VIII.

Christus Christ non est is not divisus divided sed but & both unys one & and idem the same, revelans revealing se se himself

himself aliter otherwise, tamen yet non erit will not be alter another : adventus uterque let both Comings Christi of Christ credatur be believed Omnibus by all quos whom Deus God beat blesset Cognitione with the Knowledge utriusque of both. Tamen yet ut as externa Scientia the outward Knowledge tantum only haud queat cannot sanctificare sanctify Homines Men Pollutos defiled Crimine with Sin; Aut or servare keep Animas Souls ex Infidiis out of the Snares quas which Inimicus Atrox the cruel Enemy callidus crafty Arte in Skill struit lays.

IX.

Sic so vos ye præcipue chiefly adhibete apply Aures your Ears Cupidas desirous doceri to be taught admonitis to the Counsels Luminis interni of the inward Light; ut that vos ye videatis my see mala the Evils quæ which fecisti ye have done. & and ipsum him qui who sanat cures cuncta Vulnera all Wounds medicâ Manu with an healing Hand. Litera scripta the Word written in Libris sacris in the holy Books manet abides Testis fidissima a most faithful Witness veræ Divinæ Lucis of the true divine Light; Lucis of the Light quæ which fit is Via vera the true Way ad salutem Æternam to eternal Salvation, Et and quæ which patefecit has opened Iter the Way Clausum stopt up Vitiis by Vices.

X.

Lux the Light docet teacheth Homines Men ut that loquantur they may speak verum the Truth Sermone in Word, Et and agant may do Justè justly factis in Deeds, quicquid whosoever agatur may be done: Ut that compos'tus composed placida Pace in pleasing Peace quiescat be my rest quicunque whosoever est is Tenax a keeper veri of Truth que and Justitiæ of Justice. Si if fecisti ye have done quæ Crimina any Crimes occulte secretly, Lumen the Light arguit reproves, et and si if Obsequium Obedience datur is given monitis to its Counsels, suppeditat it affords Virtues Strength extirpare to root out scelus the Wickedness quod which ante before solet used tenere to hold sceptra the Scupper in Cordibus vestris in your Hearts.

XI.

Lux the Light docet teachereth ut that præstetis ye perform Officium omne every Duty, ut that colatis ye worship Deum God pura simplicitate in pure Simplicity Menth of Mind: Ut that solvatis ye pay Meritos honores deserved Honour Patri cum Matre to your Father and Mother; ut that Amor Love insit be in you erga Vicinos towards your Neighbours. Hæc ibis (Light) dedit hæc given vobis you Posse to be able sequi to follow Mente Volente with a willing Mind quodcumque whatsoever Deus God sacro Ore with his holy Voice mandaverit hæc commanded. Ille be vocat calls in Amore in Love, ut that, Vitiis Virtues relictis being left post Terga behind your Backs, sitis ye may be Gens a Nation lecta chosen sibi to himself e Malo from the Evil Mundi of the World.

XII.

Ut that Virtus Virtue Crescat may grow in vobis in you, Annis your Years crescentibus increasing, ceu as Plantis teneris in tender Plants quas which Deus ipse God himself rigat watereth. Ut that quum when Patres seniles your ancient Fathers fuerint shall be ablati taken away Morte by Death, vos ye sitis may be Semen juvenile a youthful Seed Deo to God. Vos tollite do ye take up Crucem the Cross, omnis let every one vestrum of you deneget deny se himself, et and discat learn abstinuisse to abstain a placitis Malis from pleasing Evils. Ut that fortis valiant Pugnâ in Fight vincatis ye may overcome Dæmona the Devil, Mundum the World, et and Carnem the Flesh, sub Imperio under the Command Christi of Christ Ducis your Captain.

XIII.

Este be ye nec neither turpes filthy Linguâ in Speech, nec nor molles delicate vestibus in Apparel, nec nor vanus Tumor let vain Pride tollat lift up Pectora vestra your Breasts, sed but Verecundia grata let acceptable Modesty ornet adorn ingenuos Mores, honest Behaviour. Et and Virtus let Virtue firmet strengibet Corda your Hearts pondere

dere suo with its Weight: Cacoethea the evil Customs mai
li Mundi of the wicked World sunt are fugienda to be a-
voided vobis by you, que and ludi Sports cum Jocis with
Fests, quæ which scatent abound levitate with Wantonness.
Non bene conveniet it will not be proper vobis for you
uti to use his Titulis those Titles queis with whicb Pagani
the Heathen signarunt markt out sua Tempora their Times.

XIV.

Silentes silent, expectate wait on Deum God submissio
Corde with an humble Heart; Alma quies let gentle Peace
insideat remain upon Mentibus vestris your Minds; atqne
and tenete keep Animas vestras your Souls doctas instructed
ferre to bear mala Afflictions, constantes constant Viis
in the Ways veri of Truth que and Justitiae of Justice:
omnia let all Things quæ which vultis ye desire, facitis do,
vel or dicitis say, fiant be done, ut as quæ which sunt are
coram Deo in the Presence of God vidente seeing cuncta
all Things: Sic so dabitur it shall be granted vobis to you,
relictis Terris having left the Earth & and inerti sede
dull Habitation, frui to enjoy Aeternæ prosperitate, ever-
lasting Happineſs.

Matutinæ Morning & and vesperti- næ Meditationes Evening Medi- tations.

SUB Luce primâ at the first break Diei of the Day redē yield Grates Thanks, primitias the first Fruis Animi of thy Soul, Deo to God qui who custodivit hanc
kept te thee tutum safe Periclis from Dangers nocte in the Night ; & and supplex humble precare pray Mente with thy Mind ut that protegat he may protest te thee sub Umbra under the Shadow divini Amoris of divine Love, Utque and that spiritus sanctus the holy Spirit esset would be Dux the Guide Vitæ tuæ of thy Life, ne lefft cereus inclinable flecti so be drawn in Vitium into Vice forsitan perhaps erres thou turn aside : Ut that Virtus Viriue concrecat tibi may grow together with thee Annis thy Years crescentibus increasing, que and Creator tuus thy Creator clarescat may be glorified continuâ Laude with continual Praise : Seu whether sis thou be privatus a private Person, seu or whether publica publick Affairs fint tibi Curæ be committed to thy Charge, Ocelli let the Eyes Mentis of thy Mind semper always tollantur be lifted up ad Jesum to Jesus ut that servet he may keep te thee securum safe ab istis Infidiis from those Snare quas which Inimicus Atrox the cruel Enemy lethali Arte with deadly Art condidit hanc laid.

Sis be patiens patient, vigil watchful, constans frequent Prece in Prayer, magna Pars a great Part salutis of Safety sita est is placed in recte fungendo in rightly performing istis Rebus those Things. Christus Christ semper always offert yields Se himself facilem favourable convenientibus to those that come, servat he keeps hos them sub Tegmine under the Shelter divinæ Tutelæ of divine Protection securos secure. Sic so ipse be himself fiet shall be tibi to thee salus Salvation & and mænia tuta safe Walls, que and Arx a Tower non ex-pugnabilis

pugnabilis not to be taken Hosti by the Enemy. Sub Adventum at the Coming noctis of Night ante quam before that claudas thou shalt Lumina thine Eyes gratus thankful Corde in Heart reddes thou shalt render libamina Sacrifices Laudis of Praise Deo to God qui who fuit bath been largus bountiful Amore in Love tibi to thee Præteritæ Luce in the Day past: enim for nescis thou knowest not quin but hæc Lux this Day fit may be ultima the last Vite of Life tibi to thee. Fervidus earnest & and supplex humble tu precare do thou pray illi to him Mente with thy Mind, ut that seu whether Oculi sint tibi thy Eyes be vigiles waking seu or somnus Sleep inumbret over shadow them, Seu whether vivas thou live vel or moriaris dye detur it may be granted tibi to thee esse to be in se in him, cum quo with whom fueris thou shalt be beatus happy sine Fine without End.

F I N I S.

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